114 ethnic groups in the same region, the Boulou subjects being classed
153 first on these points among the Pahouin tribes. Intelligence tests and mental-age evaluations made among school children and lycée students gave similar results in comparison with Africans of the same age. On the other hand, a comparison with European children living in the Cameroons showed a certain inferiority, from which it is still impossible to draw definitive conclusions because of the scarcity of "culture-free tests" used at the time. Projective tests administered
114 under the same conditions revealed schizoid tendencies with rather
157 marked aggression and a fairly high frequency of the Oedipus fixation with some transference /assimilation/ from father to white man. The difference in level from neighboring tribes was less clear among the lycée students than among school children, and less clear among the latter than among the laborers at Edéa. It must be emphasized
● [125] that these tests, especially the projective ones, involved a limited number of persons in particular situations outside the village milieu, that remains the background of the majority of their fellow tribesmen. I am not acquainted with the results of later research.

156 With regard to social psychology, we are also largely restricted to subjective evaluations in the same class as those mentioned at the beginning of this section. Allégret a half century ago remarked upon a defeatism more bitter since the Fang had come in contact with Europeans, and certain legends reported by Trilles and Largeau on the Jacob and Esau theme, with the white man in the role of the usurping younger brother, go some way to confirming this. Balandier has given a good description of contemporary expressions of this feeling of collective frustration, both in his Sociologie actuelle and in various articles, one of them with the significant title, "Les Fang, conquérants en disponibilité" /The Fang, Unattached Conquerors/, (nos. 175 and 173).

One striking trait, also emphasized by Balandier, is that of collective mistrust of successful persons. This may appear to contradict the previous statement about Pahouin individualism, but in fact it is precisely /90/ this individualism that produces a good share of the suspicion of the other individual (cf. in Ezo Boto, Ville cruelle, no. 182, the reactions of the hero Banda vis-à-vis the rebel Koumé).

556 We must also point out the psychological and social importance
156 of akum, wealth, and of biôm, possessions, especially imported possessions. Combined with the as yet little-studied concept of the